

Philosophical Fatalism

Human Existence Reasoned Out from a Groundwork of Facts

Address Before the Los Angeles Liberal Club by Channing Severance.

It is my purpose tonight to deal with human existence from the standpoint of fatalism, and this means to take nothing but facts to reason from, and to follow with thought just where they lead.

We can, if we wish, live in a fool's paradise mentally, by cultivating illusions and delusions; but the man who wants the truth let him take it where it will, shuns that condition of mind and goes after the reality of existence.

There are two commonly accepted views of life: One is that we are the product of a God who designed and peopled this world, that he might be worshipped and glorified by us, and that our lives are under his control and protection at all times. The other is that we are the product of natural forces, working without design or purpose, and we have to play the parts that are forced upon us from necessity, and then to disappear as mysteriously as we came. This is the view which I have accepted after years of reflection and meditation, and which will be considered in these remarks under the head of fatalism, which is not a new belief, but one which has found acceptance by many thinkers in the past; and the philosophy of the whole business is found in the words of Zeno: "There is no God but Nature—no destiny but Fate."

Now what is fate, and what is the philosophy of fatalism? Fate is nothing more nor less than inevitable necessity, and the philosophy of fatalism is that everything that exists, occurs and transpires, does so because it has to. Fatalism denies that anything occurs by chance, and always finds an adequate cause for every effect. It sees no God connected with Nature's work, and finds no reason to suppose there is any; and beholds in Nature nothing but matter and force working under blind but immutable laws, without plan or purpose; that Nature has never done anything but build up and tear down, create and destroy; and never will.

There is not the slightest reason to suppose that Nature is self-conscious, and no matter how it hurts the egotism of mortal man, who represents the apex of created things, Nature has no more regard for him than she has for a mouse, and if he gets in the way of natural forces, as was recently the case in Italy, she will exterminate him just as quickly and with the same indifference.

To suppose that man can be the architect of his own destiny under the conditions that produce him and under which he is compelled to live, is to suppose an impossibility, and rational thinking will compel the acceptance of Carlyle's affirmation: "Whatever we perpetrate, we do but sow; we are steered by fate." Every individual is precisely what he is from necessity, and no two of us are alike or ever have been in the billions that have existed; and we can no more think alike on all subjects than we can look alike, as Ben Franklin proclaimed.

Now what kind of a character is this mortal man we are dealing with? Says M. L. Sherman, in "The Gospel of Nature," "We find man to be a perfect bundle of incongruities, loving and hating, praying and cursing alternately, fighting with the ferocity of a tiger, and again extending the kindest sympathies toward the object of his wrath."

The history of the world is a record of the doings of this accurately described individual in countless numbers, and this "bundle of incongruities" will, inevitably, collectively, continue

to play the part he has to play, in the future as he has in the past. But man comes naturally by these incongruities; for the creature cannot rise superior to the creator, so while we are considering incongruities, let us reflect just a moment on a recent fact that sustains Sherman's claim. Two prize fighters met not long ago to the ring, and fought like tigers, and when the victor had pounded his opponent until bloody and helpless, he went over to his conqueror and kissed him. Could anything be more absurd or incongruous? And yet it all occurred in accord with his nature.

Now let us see how mortal man enters this world of conscious activity. We find him at the very start a product of fate, for, as a living, sentient being, he is ushered into existence without wish or desire, and is forced to accept just such a body and brain as pre-existing conditions gave him. No human being has any choice in his parents, his birth-place, his sex, his size, his temperament, or any of his characteristics; all come into existence just as fate or necessity has decreed they should.

What fate? Man finds himself in a natural world under the control of natural laws, and is moved to act by impulses which his body and brain determine in connection with his surroundings. He is forced from first to last an involuntary creature, and the sense that he breathes, his heart beats, digestion takes place, and sleep overpowers him. Not one moment during his waking hours is his mind free from enforced action; and if he would still or stop its action, he can do so only by passing into natural or artificial sleep.

While awake, he can no more stop thinking by an effort of will in that way, and here we see that this creature of fate is nothing more nor less than automaton under natural forces, and right here is as good a time as any to introduce a remark once made by P. B. Randolph: "When Nature compelled man to think, she created his heaven and his hell," and it comes pretty near being the truth, for thinking is the principal thing in life; and as a man thinks, so is the world to him.

But do not forget this fact: Thinking, primarily, is a result, an effect, and not a cause. Now, the forces of Nature upon man's breath and blood independent of his will; digest his food whether asleep or awake, and compel him to think, or to lose about one-third of his time in a state of unconsciousness known as sleep, what else is he, or can he be, but Nature's puppet?

Now let us look at the nature of thought. Says O. W. Holmes: "The more we examine thought, the more we shall see that automatic, unconscious action of the mind enters largely into all its processes," and he further declared what every thinking man knows who reflects upon the subject, that "the moral universe includes nothing but the exercise of choice, all else being machinery." Now, what is choice but the result—the effect of force and conditions that play upon us? All choice is decided by an irresistible force that impels, or an attraction that draws, and strictly speaking, we are as powerless to choose as we are to escape the effect of heat or cold upon our bodies. Our choice is compulsory in every case because the strongest impulse insures it.

We talk about will-power,—but what is it? Will power is nothing but the strength of desires, and all desires are involuntary. The will is not an independent power, but is always subject to the influence of conditions, and is controlled by them with absolute certainty. Both choice and will are

under the control of natural laws as inexorable in their demands on mind, as the laws of gravitation on matter. There is nothing in the universe but mechanical action, and the world as we see it today and always have seen it, with its turmoils and strife, its endless and eternal conflict of opinions, is the result of nothing else. Unconscious force works on forever under laws and principles inherent in matter, but for what attainment or to what end, we do not know and never will know. Mortal man does not possess a faculty that is independent of conditions in its actions; so instead of sustaining unconstrained relations to the natural and social states in which he finds himself, he simply does and acts as he must, for every act in its final analysis is unavoidable.

At physical birth, man appears with a body and a brain which, in connection with his surroundings, determines his career on earth and the individuality stamped upon that body and brain is ineffaceable; so an idiot or a natural born fool can never be anything else as long as life lasts. Holmes tells us that persons of hugganistic tendencies are born with their happiness ready made, and they cannot help being cheerful any more than their saturnine fellow-mortals can help seeing everything through the cloud he carries with him.

Under the world with no end of varieties, and then it must run according to the material in it; and as the average human being is still a low grade product we are not going to be astonished in the near future by remarkable changes in society.

Good and evil are in constant conflict, and both have periods in which they predominate, as all history and experience attest, and as mortal man is forever being acted upon by the forces and influences that encompass him, his conduct will ever be as uncertain as the position of a weather vane. This is because his desires emanate from nature, and his control is under the control of the return of hunger or the tendency to sleep; and those desires which he cannot escape or prevent are the motives that lead him to act and shape his conduct. Opinions are in conflict on every hand, and hatred, enmity, jealousy and revenge are as natural to the nature of man as love, friendship, approval and good will.

Selfishness and greed exist as naturally as generosity and benevolence, for no trait of character exists without its antithesis, and the manifestations of these varied and conflicting characteristics are entirely dependent on conditions and circumstances. The forces are such as to produce levity; man will laugh; if he such as to produce grief, he will be sad; if such as to produce anger, he will be angry, and so with love, hatred, friendship, enmity, etc. His mind is continually affected by external and internal forces; is effected by what he sees, feels and hears; is swayed by what he eats and drinks; and to quote a French thinker, "he is no more the master of his impressions than of his coughing and sneezing."

His mind invariably manifests according to states and conditions of matter, and nowhere on the pages of history can we find the record of a man noted for intellectual greatness who was born and lived in the Arctic regions, or on the equator, for man's body and brain are stupefied with excessive cold, and enervated with extreme heat. Nature will never produce a Shakespeare near the Torrid Zone, nor a Humboldt in the neighborhood of the North Pole, for fate makes it impossible. The kind of human beings produced in cold or torrid localities can never rise superior to the conditions that produced them, while they remain in them; and though superior races are generated and developed in the Temperate Zones, they, too, have their limitations. The conditions being better is the only reason for higher-grade natures and capabilities, so let us retain this fact in mind, that wherever you find mortal man on the surface of this old earth, you find him just what his environment has made him, and as he is forced into the world without will or wish, and is forced out in the same manner, it is evident

that free will plays no part in birth or in death.

Now is it between the first and that act of conscious existence? Does there exist between these two points in his career such a thing as absolute freedom? No! For if there did, every man could write his autobiography in advance and regulate the affairs of his life according to wish and desire. As it is, he never knows what conditions will lead him to do, or what they will permit him to do, from one day to another. His daily conduct is regulated by the influence of daily conditions; and he walks into the unknown and unseen future without the ability to see one step in advance. As he never knows what conditions will lead or impel him to do from one day to another, we see the truth of the historian's remark made by John W. Draper, "Events control men, but men do not control events. And this fact can be demonstrated by the usual history of an individual most of us are familiar with. About 5 years ago Col. Griffith was a man of wealth and leisure, with no particular object in life except to make money and pursue pleasure. Under the force of circumstances, in which whiskey is credited with playing a part, he committed a crime that deprived him of his liberty in San Quentin for two years. What he saw, heard and felt in that hell worked a complete change in his mode of living, for he is now devoting his time and his wealth, of which he has much, to the work known as prison reform. He has gone into it heart and soul, and proposes to keep at it until desired results are gained. But for the event that put him into San Quentin, the chances are, a thousand to one, that he never would have taken up the work he is now doing.

Let us read and quote the words of Jeremiah in the Jew Bible: "It is not in man that we should direct his footsteps," and gave them his endorsement. As thinkers must, he was fact in the Jew Bible: "It is not in man that we should direct his footsteps," and gave them his endorsement.

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Shoots Bible Tales

Hebrew Minister Astonishes Christians by Predicting Univesal Religion

Jolts Orthodoxy's Creeds and Dogmas, Saying Scriptures Reflect Intelligence of Times in Which They Were Written.

(From St. Louis Republic.)

Orthodoxy as it is known today, with its doctrines, creeds and dogmas of the Trinity, the communion of heaven and of hell, was given a severe jolt yesterday by Rabbi Samuel Sale of the Shaare Emeth Hebrew Congregation, in an address before a body of Christian ministers at the Congregational Ministers' meeting at the First Congregational Church.

Rabbi Sale's remarks brought a breathing silence among his hearers, and his expressions regarding the "universal religion" created a sensation.

In the address of Rabbi Sale his Satanic Majesty, starting through the ages as a figure of iniquity and evil, is given a new role, in which he is only a negative force and becomes a servant of God, not a rival in the activities of men.

Rabbi Sale denies the Jews the privilege of being the chosen people, except in their own estimation. Christianity, as it is known today, with its foundation doctrines of the Trinity, communion and metaphysical difficulties, Dr. Sale classified as an aftergrowth, and entirely foreign to the exalted simplicity of the lowly Nazarene.

Creeds Blamed as Barriers.

The jealous assumptions of creeds and dogmas, with his insistence on incidentals, conventions and artificialities, are blamed by Doctor Sale as the barriers which prevent the realization of the ideal religion—that preached of in the prophetic writings—the worship of God in the service of man.

In serious mien, Doctor Sale smiled solemnly at the traditional idea that God revealed his laws in the beginning exclusively to the Jew. It was a very natural idea for the Jew to entertain the thought. Choosing his words slowly and reflectively, he said: "Not to Israel, not to man of any creed, sect or nationality, but to man, has God revealed himself. Not in the scroll, not in the Bible, is his infallible word, but in the intelligent consciousness of every individual."

When he had completed there was a moment of thoughtful silence on the part of the audience, when Doctor Albert H. Jordan arose and said:

"That was great."

"We'd like to make you a Congregationalist," Doctor Sale, a minister observed.

"I belong to the church universal, and I wish that every church would let me belong to it," was the answer.

This started an engagement of metaphysical stuff from which Dr. Sale emerged with an observation upon the gentlemen who tried to settle the question whether it was the jackass who drew the oats or the oats who drew the jackass.

The problem is still a matter of opinion, as are many of the inconsistencies of ecclesiastical argument," he said.

Profound Philosophy.

"There is," he said, "a pro-

found philosophy of life, a marvelous clairvoyance into the eternal verities of life on the part of the old prophets, who made fun and belittled the religious notions of their respective eras, and struck out at immaterial and immaterial the forms and institutionalisms of creeds. Christ, according to the acceptance of the Jewish religion, took his place among these, he being, however, a transcendental uplift of civilization.

The birth of dogma, the speaker affirmed was an after-growth, after the real and whole-hearted faith had begun to fail. The Christ he averred, same as a reformer, against just such ecclesiasticalism and institutionalism, as is being used in the worship today, as he preached against the convention and only insisted on moral principles, that being the reason he suffered opposition.

In vindication of the Devil, Doctor Sale was positive. Evil, he explained, is a negative quality and simply serves as an infraction of the good. Evil and its effects cannot last forever, even in the worst cases to the third and the fourth generation, so it defeats itself and contributes to the ultimate triumphs of good.

"The Devil is a servant of God and cannot be a rival, since God is omnipotent. The devil reports for service along with Job and the rest."

Well Cannot Exist.

As only good can last forever there couldn't be a hell, he said. "The only hell recognized in my religion is the fact of not being able to participate in the good. Since good is immortal, immortality may be obtained by participation in goodness here in this life. There should not be a stress laid on preternatural of a future existence. We should not specialize on a life hereafter, because that much necessary energy is taken away from the accomplishment of our work here. Here is the place to be good."

"As to Adam and Eve," said Doctor Sale, "Scarcely anyone would be ready to believe that the story was the experience of any individual man or woman, but rather the experience of every man and every woman. Adam, translated from the Hebrew, means man and Eve means living. The Garden of Eden is the possible individual in which any man or woman may be placed. Adam and Eve fell in the story, but they fell to manhood and womanhood. It was upward, not downward. God did not put them in this earthly paradise simply that they might fold their hands in idleness. He put them here to till the soil and fulfill his original purpose—the divine obligation to work, to become creative as a part of the great creative force which called them into being."

"Their work was no punishment, but an obligation, the original purpose of their creation. Adam and Eve, like the rest of us, I suppose, would have preferred to go along the line of least resistance and pluck the fruit which they had not earned. But they had to work. That was what they were created for."

Showing the fallibility of the Bible as literal history, Doctor Sale said that its various parts reflected the intelligence and culture of the respective ages in which they were written and are not, therefore, infallible as a vehicle for the word of God.

"The word of God is not in the scroll of the law, nor in the Bible, nor written on any parchment. These are but results of man's inspiration. And this inspiration is not exclusive. It is written on the mind and soul of man universal."

(Continued on Page 4.)

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BIBLE CLASS QUIZ.

The Philosophical Bible Class Book, "Bible Myths and Their Parallels in Other Religions," by Doane. The Class Reader first reads the lesson for the day; then the Quiz Master begins the Memory Training of the class. The reader silently follows the quiz in the text. The Quiz Master, after receiving a satisfactory answer in substance, reads the answer in the Quiz. If a question has been put in three members of the class without a satisfactory reply, the reader without request, proceeds to read that portion of the text covered by the question. The question is then again put to the class, etc.

Lesson for March 20, 1910 "Paganism and Christianity." Chap. xxxvi, from page 390 to page 394.

Q. 1.—Describe the joys of Vallhalla (the Hall of the Chosen).

A.—All men who have fallen in fight since the beginning of the world are going to Odin (the Supreme God) in Vallhalla. A mighty band of men are there, and every day, as soon as they have dressed themselves they ride out into the Court (or field), and there fight until they cut each other into pieces. This is their pastime, but when the mealtime approaches, they remount their steeds and return to drink in Vallhalla.

Q. 2.—Is there any women in Vallhalla?

A.—Yes, they are there to fill the cups of the fighters.

Q. 3.—How does the Mohammedan paradise differ from this?

A.—Women there are for man's pleasure. The day is always serene, the air forever pure, and a soft celestial light clothes all things in transfigured beauty, etc.

Q. 4.—Describe the American Indian's paradise.

A.—He expects successful chase after wild animals, verdant plains and no winter.

Q. 5.—What was the red In-

dian's contemptuous reply to the missionary who told him that in the promised land, they would neither eat, drink, hunt, nor marry a wife?

A.—That instead of wishing to go there, he should deem his greatest desire in such a place as the greatest possible calamity.

Q. 6.—How was heaven made?

A.—By cunning priests, who made man a coward and slave.

Q. 7.—How was hell made?

A.—It was built by priests, during the age when human torture was a recognized part of every finite tyrant, with infinite recourses of vengeance.

Q. 8.—How did the devil get a start in our world?

A.—Primitive man needed him to relieve his God of the responsibility for the existence of evil.

Q. 9.—From where did we get our "Bugs-a-boo"?

A.—From the rock of Behistun, which was named Bagistane, the place of the Baga, "holy of holies." The English Bugs-a-boo, or Bugabear, is the "holy of holies" God of the Persians and Russians of today.

Q. 10.—Tell us about the ancient Scandinavian's spring celebration.

A.—This was in honor of Odin, to welcome the pleasant season, and to obtain of their God happy returns in their projected expeditions.

Q. 11.—Tell us about their autumn equinox festival.

A.—They killed their fat cattle and laid in provisions for the winter, thanked Odin, the supreme God, for what he had given them.

Q. 12.—Where, and for what purpose was the Feast of Lambs celebrated?

A.—In Egypt, it was in honor of the goddess Isis.

Q. 13.—The Hindoos' "Feast of Lambs" was in honor of whom?

A.—The goddesses Lakshmi and Bhairavi.

Q. 14.—How do the Roman Catholics observe "The Feast of Lambs," and what do they call the festival?

A.—By burning candles, on Candlemas day, or the purification of the Virgin Mary.

Q. 15.—What most celebrated pagan festival held by modern Christians is what?

A.—Sunday, or the "Lord's day."

Q. 16.—Why did all the principal religions of antiquity keep the seventh day of the week as a "holy day"?

A.—This was owing to the fact that they consecrated the days of the week to the Sun, the Moon, and the five planets, Mercury, Venus, Mars, Jupiter, and Saturn.

Q. 17.—To whom did Moses consecrate the number seven?

A.—To the planet Saturn.

Q. 18.—At first the Hebrews celebrated the Sabbath on what ground?

A.—In memory of their miraculous deliverance from Egypt and bondage. (v. 15.)

Q. 19.—Later they celebrated the Sabbath on what ground?

A.—When the story of creation was borrowed from the Babylonians, the God rest took the place (Ex. xxxii).

Q. 20.—The Assyrians kept this day holy. Mr. Geddes tells us why?

A.—That in 1869 he discovered a curious religious calendar, in which every month is divided into four weeks, and the seventh day, marked out as a day of rest.

BRYAN ON IMMORTALITY.

Extracts from Bryan's rhapsody on Immortality set to music on Edison's graphophone. Like any simply an appeal to men's desires or previous education in such a way as to make them believe they are listening to real logic. Had he made an appeal to their desires in picturing the horrors of a burning hell, or the sublime effects on a heart-broken universe the same (so-called) logic would call forth conclusions exactly the reverse.

If some wonderful thing may occur in such a manner, as reasons Bryan: For instance, a grain of wheat reproduce itself indefinitely, to the great benefit of man; the immortality of man would be wonderful and to the liking of man, therefore it is a reality according to Bryan's logic. But among the wonderful things in nature only a part are of direct benefit to man. Again we may picture during mental intoxication or apparently during mental health innumerable wonderful things to our liking, and in our distress are cry aloud for their assistance, and all mere human and so-called divine sympathy, love, justice and wisdom in the eloquence of tears.

and evidence of sadness may back our petition, but all we get of our answer is an echo of our cry.

Even Analogy hides his face in shame when called upon by Bryan to assist him in the above pretended logic, but is disgraced by Bryan forcing him on the witness stand under a false image and masked features, pointing out with index finger the similarity between the succeeding generations of the grain of wheat and the hypothetical immortality of man. But Analogy, in cold-aid and honest demeanor says:

"The succession of the generations of the grain of wheat is analogous to the succession of the generations of man, while the mortality (not immortality) of the individual grain of wheat is analogous to the mortality (not immortality) of the individual man."

The answer to his illustration of the acorn in the ground coming forth into a mighty oak, and the withered rose arising in the spring after the winter's blasts should have answered precisely the same way. The moment either the acorn or the rose is employed as the dead and the dead man are precisely in the same condition: Gone for ever.

So Bryan's logic, when analyzed, so far as it goes, proves the exact reverse of what he employed it to prove. But people love the charms of fiction, love to be deceived and are not kind to the one who furnishes them truth. Religion furnishes Bryan an opportunity to apply his cold-aid brush, and he is landed to the skies for giving nature hues she does not own.

PREACHERS AND PRAYERS.

Preachers in their prayers direct God how to manage Christianity and the world. The Bible tells us a sparrow cannot fall to the ground without the Father's consent.

In the great cyclone at Malcom, Iowa, a few years ago, a Methodist Church and a Republican printing office were demolished, and not a saloon or brandy distillery was injured.

The preacher's God is a poor marksmanship or did he hit his mark.

All preachers prayed for the restoration of President Garfield without success. If the preachers of the Bible are correct, and God must have had a plan at Garfield. Let them explain.

PERRY EAGLE.

THE WORD CHRISTIAN AND ITS MEANING.

The word Christian has a very narrow meaning. It is not a moral, a religious, or a theological term, strictly speaking. It is a word of no meaning whatever to civilization. It is a word related to Education, to Knowledge or to Science. It does not belong to any of the progressive movements of the age. It characterizes none of the great efforts of modern times. It belongs to the dead past, and is strictly speaking, a dead word. The word has survived the same as other meaningless words, such as myth, miracle and others that have survived. Because of its antiquity and intellectual development in which stories thrive has not been outgrown. There was a time when a person might have honestly professed themselves a Christian. But they cannot honestly do so today, in case they do they confess their ignorance of the true significance of the term. There cannot be a Christian unless there was or is a Christ. It is evident that no Christ exists in this world, nor in any other at the present time that we know of. No nation wants or is even looking for a Christ. Two thousand years ago the Israelites looked for the advent of a man whom they could, or should be named King, and who would re-establish the kingdom of their God on earth. Their prophets had foretold the coming of this Messiah and we read that several persons came to the rescue and proclaimed themselves the long looked for king, who should lead the people to victory. In the Bible we find the story of a man named Jesus, who was also called the Christ. But he was never anointed King of the Jews, and of any other kingdom. He was not of royal blood. He never raised or headed an army. He never fulfilled any Messianic expectation. The first to call Jesus the Christ, was Simon Peter. He was also the first to deny Jesus. According to the narrative it seems that Jesus becomes anxious to hear the opinion of his disciples, and asks, "Whom do men say that I, the Son of Man, am?" Some

say one thing and some another, until he comes to Peter, and he answers, "Thou art the Christ, the Son of the living God." Jesus blesses him and tells him that none other than his father could have revealed that to him, and a chorus of angels salute both infants. Both claim to be of royal descent, and both are said to have commenced talking as soon as born. Both are said to have been cradled among shepherds. The rulers of both countries in which they lived, soon became alarmed; they fear the loss of their kingdoms and seek the lives of the infants—"Cans" in the case of Christ, and "Herod" in the case of Christ. Both rulers were of wrath, and order the slaughter of the infants. Both Christ and Christ have combats with huge serpents. They both perform miracles in their infancy or boyhood days, and both are said to have raised the dead; and are also said to have struck dead persons who offended them; both are preceded by men who are sent to protect them from the decree of the rulers of the country. Christ lived at a place called Nazareth, and Christ on his visit to Egypt stopped at a place by that name. The first miracles performed by both was that of curing lepers. While in the age of boyhood, both are chosen by their fathers to be kings, and both learn all the sciences in one day and night. See "Hindu Bhayarat Purana, and Gospel of the Infancy of Christ."

Rather strange, is it not, to see the lives of two men so near parallel and live so far apart? It also shows that Jesus was not the first to be called a god and king, by a thousand years at least.

Another great writer of antiquity owned the name of the name of Morion. He was born at Sinope, in the second century, and came to Rome about A. D. 142. He lays no claim to divinity, nor miraculous birth, but is credited with having compiled and published the first New Testament after he appeared. It was written in the Greek language and was much shorter than our present edition. Ever since the words of the people of St. Augustine announced the word miracle, and miracle workers have been connected with them. Miracles occur only where people are found ready to believe in them; and the "belief" in them is the only power they have occurred a long way off, or a long while ago, or at night, and when they are intended to convert the unbeliever they only happen to the believer.

Some of our own people are sufficiently inspired to work miracles in these days, if they are Protestants, they find themselves in lunatic asylums; and if they are Catholics, the miracle generally occurs in some seclusion, and is witnessed only by the favored one being generally of the female sex, who has been preparing for her first communion, and has been first doctored with stories of the Virgin Mary.

"Miracles for Fools!" was a popular adage among the Greeks, and the shrewd Romans said: "The common people like to be deceived." The Fathers of the Church, however, were miracle believers in miracles. Origen attributed them to magic, and says, "The wonder workers rambled about to play tricks at fairs and markets, but never appeared in the circles of the learned and educated people: always among the ignorant and unlearned."

JOEL M. BERRY.

ANTIQUE OF CHRISTIAN DOCTRINES.

(By Joel M. Berry.)

The following we gather principally from the writings of the late C. B. Waite, in his History of the Christian Religion Down to the Second Century.

Judge Waite spent two years in the Library of Congress, at Washington, D. C., in the collection of material for his work.

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Terse and Pithy Comments from Various
Readers on Sundry Subjects

Had Trouble.

Columbus, O., Feb. 23, Editor Blade: Enclosed find two clippings from the Ohio State Journal, which I wish you would forward to Dr. Wilson at Cincinnati, and ask him to give the subject of the division of the school fund some attention. The meeting of the preachers and priests was a "closed" affair. No reporters or other outsiders were allowed to be present. The papers here are afraid to give offense to the conspirators. I had trouble once in getting my letter in print.—J. F. SINTON.

Gathering Clippings.

St. Louis, Feb. 23, Dear Friend: Too busy to write, but I have gathered a few clippings that I think are worthy of notice in the Blade. I shall from time to time send in clippings that I think may be of interest, but I prefer that you see them without crediting me. I am openly an infidel, but am not anxious to see my name in print.—(Miss) L. WILEY, 211 S. Third St.

Why Can a Liberal Oppose Socialism?

Sycamore, Kan., Jan. 28, Editor Blade: By your permission, I would like to ask through the columns of the Blade, how any well-informed Liberal can logically oppose Socialism? I have given the subject a great deal of thought, and I cannot understand how any well posted man or woman can oppose our demands.—J. F. MAYO.

Still Enjoying the Blade.

Hagerstown, Md., Friend Jan. K. Hughes: I am still receiving, reading and enjoying the Blade, never having cancelled any pre-paid subscription; though, believing in the old adage that "competition is the life of trade," I have subscribed for its local competitor, thinking that in this "wide, wide world there is room enough for both, and being perfectly willing to "equally hear both sides" and if possible have two live Free Thought papers, instead of one, in the same town, provided they vigorously fight the common enemy instead of each other.

For years I have constantly striven to increase the quantity and quality of daily, weekly and monthly circulating Rationalistic periodicals or literature, and therefore have for years advocated organizing Liberals into a "Liberal Press Writers' Association," to circulate marked newspaper articles and clippings among each other, and write editors thereof Rationalistic comments thereon, which if printed, will gradually liberate their readers, who would not now take a regular Free Thought paper, and would otherwise never read any Rationalistic arguments, but can thus be eventually educated into Rationalism and finally induced to subscribe for the Blade and other Free Thought papers.

Consequently, each Rationalistic paper ought to carry at least one column for such "Press Writers' use," and encourage them to do such writing.

Remembering you were "tried for the penitentiary" with old friend Moore, because of radical Blade publications, yet continued its publication, with all the risk it involved, makes me consider you a Rationalist still. And though Rationalists may misunderstand each other and differ among themselves on social, economic and financial affairs, yet so long as they are honest and faithfully strive to circulate and propagate Rationalistic ideas, Rationalists generally would weaken their own cause if they failed to support them.

Your reducing the Blade to the popular price for weekly newspapers—one dollar—ought to help you increase your subscription list, for where one can spare the former price, a dozen can now

order spare the latter. . . . In fact, if it could be published at a half or one fourth its present price, its circulation could be increased ten or twenty fold, and proportionately more good done, even if its size had to be halved or quartered to it, as it could thus reach very many more peo-

ple who now are never reached at all. Ever truly yours for investigation, truth, Rationalism and progress.—D. WEBSTER GRIFF.

Think We Misplaced It.

Chaffee, Mo., Dear Bro. Hughes: I have been looking for my "Comments and Criticisms" on Bro. Severance's article in the Blade, but as yet have failed to see it. You published my accompanying letter, which is all right, and I hope to see the other soon. I trust your paper is in reality a "free thought" paper, and not one only in name, as some papers are that I have been writing for. I see articles from the pens of Bro. Severance, Joel M. Berry and others, who represent the Materialists and Atheists, and I hope to have the same courtesy extended to me, although I may differ radically from them. This is more than I had hoped to expect from the "religious press," but I expected more from a "free press" than from an orthodox or sectarian press. I send this accompanying article in reply to Brother Severance's article on the subject of "Christian Science," which I hope you will publish soon, as I believe it of great interest to expose the real animus that actuates all bitter hatred and opposition to not only Christian Science, but all religions that are based on Christ, or bears the name of Christianity. Yours in love and good will.—A. S. WADD.

The Time Is Ripe for the Harvest.

Madrid, Okla., There are today thousands of men and women who are indifferent to anything. Religion has no charm for them. They are sick, disgusted and tired of the Bible and Christian hypocrisy. If they could be induced to read Free Thought literature and understand the motives and intentions of Free Thinkers, I believe they would become valuable workers in the cause. With this army of workers united in one grand effort to push onward and forward the noble work of Paine and Ingersoll, America would shine forth in its splendor and the brilliancy of a higher civilization with the radiating countenances and smiling faces of intelligent men and women.

Priests and preachers, ignorance and superstition, as the working tools of a heathenish religion, would hide their slimy, filthy bodies in the shadows of the torch of reason, piercing the midnight gloom with the rays of intellectual freedom.

Unite! Unite! and push on the great work and the cause which is for the uplifting and betterment of humanity. Work for the children of the strongly organized children, so that they can enjoy the freedom that Paine and Ingersoll worked for. Never in the history of mankind has Free Thought been so tireless and fearless against the strongly organized bodies of ignorance and superstition as it is today. Onward, onward, march! Yours for freedom.—C. E. JOHNSON.

Bible More Allegory.

Vera, So Dakota, Editor Blade: Mr. J. M. Berry tells us: "The moment any one commences to read the Bible with their allegorical or visionary glasses on, that moment they destroy the literal meaning in toto."

Well, the literal meaning is of no value. Berry "takes the Bible as it reads. So do other orthodox people. The word allegory means "good talk." Paul tells us to read the Bible as allegory—that the literal sense is nonsense.

As allegory, all Bible characters continue "alive." "Uncle Sam," the Goddess of Liberty" attend to their wifely avocations continually.

Imagination, the thing which "Eve," in Genesis, represents, continues to live and to be a helpmate to the human mind. The mind is ever alive. Berry may attend to his sixth day woman. Maybe he can tell us what her name is; then we will tell him all about her. Berry claims there was no saviour mentioned in the old Testament. He forgets that Jehovah (same name and

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person as we have in the Greek (Jesus), was born to bring before the time of sin or be benized afterward by sin.

Reason is personified as Jehovah and Jesus, by which we are enabled to direct our purposes or plans of conduct; when such plans, if enacted would be detrimental to our mental health, and we change or give them up before enactment, this is for (e) giving our sins; but if we crucify or destroy our reason, there is no more for (e) giving of pernicious thoughts. We involuntarily put them into practice to our hurt. Sin is evil thinking crime, is the violation of law. The one is a mental or divine operation (divine means to think), the other is a physical act. Brother Berry should remember that the ancient had no good language we have now and no means of writing their mental philosophies except by using objects as words; and when such "hieroglyphics," or picturing of human ideas were reduced to real writing, it was thought best to continue its secret nature so that "common men" might not understand it. It is astonishing to orthodox preachers to learn that there is no authority in Genesis for the word God, Elohim, being an ancient name for the forces of nature. This is why the Hebrew religionists rejected the word God, recognizing Jehovah, which is Reason and Moses which is their personification of Conscience. If Brother Berry and other so-called free-thinkers, would try to learn something and stop copying from the writings of an age that knew no better, they could uproot orthodox in a year. There are hundreds of preachers who are disgusted with the orthodox method of Bible study. They would gladly preach the truth if their congregations would permit them, but free-thinkers must pave the way of the truth; must hold out a welcoming hand to Christians, instead of abuse. We must teach them the facts that have been withheld from them. I remember how gladly I listened to the first "infidel" who talked in a reasonable and friendly way to me. I felt that he was more a friend, than the enemy, our preachers had made him out to be. Most "Liberals" and orthodox people delight to abuse those who differ in opinion from them, which is very wrong; opinions hurt no one.

All philosophy, all science, all biblical writings deal only with opinions or ideas: Santa Claus is but a concept. As a concept, nothing is harmful. Omnia bona bonis. It is only when an idea is embodied in human life or conduct that it becomes useful, or harmful.

Respectfully,
F. S. WEAVER.

Vera, S. Dak., March 8, 1910.

THE MARK OF THE "BEAST."

(S). "Graft."—"Great Is Diana of the Ephesians."

Paul has been preaching the "new religion" at Ephesus for about two years, and a "certain

man named Demetrius, a silversmith, which made shrines for Diana, brought no small gains to the craftsmen." He called together his workmen and said: "Ye know that by this craft we have our wealth." "When they heard this they were full of wrath." The result was, "there was a great uproar" (riot) at Ephesus and the authorities had to bring them into court to quell the riot. I saw in a St. Louis daily not long ago, an article condemning Christian Science as a dangerous heresy. It was copied from a certain Medical Journal, which said that at first little attention was paid to Christian Science for they thought that it would soon die out of itself; but they were becoming so numerous, that it was alarming. (It was seriously interfering with their business). About one year ago, the leading men in a Ministerial Association in Indianapolis, became very much alarmed at the situation: the Christian Scientists were drawing the membership from their Churches, and, as one preacher said, "they would lose their jobs," (so the Indianapolis paper stated). Why did they denounce Christian Science as a heresy? Not for the same reason that the M. D.'s denounced it, but "it was heresy" because it denies a personal Devil and a place of endless misery or a literal Hell. They secured their members, not by scaring them "into the fold" but by curing them of their diseases, and, as one has very forcibly expressed it, "by robbing the graveyard of its victims." My attention was directed to this subject, by reading an article in the Blue Grass Blade entitled, "Christian Science, It's Follies and Fallacies," by Channing Severance. He denounces it, not because it is healing the sick nor yet because it does not uphold the dogma of endless hell, or a personal Devil; but because "it is only another branch on the tree of superstition," and as such is opposed to Materialism and Atheism. As I understand, there are two extreme opposing sects, that call themselves "Scientists," the Idealists (Christian Scientists) on the one hand, and the Materialists on the other. The Christian Scientist denies the existence of matter (all is Mind) and the Materialist denies the existence of Mind. "Spirit" (all is matter). I am not a Christian Scientist any more than I am a Materialist. I believe in the existence of both Mind and Matter. I know too, that there is a vital, life-giving principle, that underlies all Christian Science, "divine healing." Power of Suggestion or Mind healing doctrines, and I am availing myself of all that I know. I am 87 years old and have never had a "spell of sickness" for 30 or 40 years that I can remember, although there is a "great deal of sickness all around me." If I have a slight touch of toothache or other pain, I can very soon overcome it. This is not "superstition," but as Scientific as the wireless telegraph, telepathy or mesmerism.

Written for The Blade, by A. E. WIDEN.

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PHILOSOPHICAL FATALISM.

(Continued from Page 1).

But what a difference in character, philosophical standpoint, neither deserves credit or blame, for they differ in conduct! Yet from a philosophical point of view, the man who simply lived true to his nature, same as a fish swims in the sea or a bird flies in the air. And when we view the act of any person in the fatalistic light, no one deserves credit for a good deed or censure for a bad one, for everybody is good or bad from necessity and not from will or choice.

Again, I repeat, the strongest impulse ALWAYS moves to action; and it is asserted by one who has thoroughly investigated the matter that murderers uniformly testify that they committed the deed of blood under an impulse so strong as to preclude all thoughts of punishment; and for every evil deed ever committed the same is true.

Now as every impulse and desire is natural to the body and the brain, which universal forces have built up and given consciousness, how can man be a creature of circumstances and a free moral agent? It is absurd to suppose it. Said P. B. Randolph, "No judge or jury that ever tried a victim for his liberty or his life was or is competent to tell how far any man is responsible for a given deed." And men who think in this direction will agree with him. Dr. Randolph further stated: "This is a world of chemical interchanges, and at one time we may be pure as angels, and within an hour inhale the spores of monads, which, from inertness, may spring into life and produce 'disease or abnormal appetite,' either of which, as we can readily see, would have an influence on the mind—the seat of human action." Said Prof. Fowler: "To influence the organ of taste will create a singular disposition, the organ of veneration, a praying desire; of caution, groundless fears, and so on." And I recall to mind an old railroad companion who was struck on the head by a falling beam of wood, inflicting thereby the organ of sensitiveness, and causing him to become not only soft, but looney toward the female sex, and a laughing-stock to his associates. And he has tried to make man forever and at all times susceptible to influences beyond his control that affect his conduct and actions. The food he eats has power to affect his morals and conscience, and poor digestion has led to murderous propensities. Vice and intemperance, coupled with poverty and hardship, have made devils out of men by nature good and kind, and so poor digestion has led to murderous propensities. Vice and intemperance, coupled with poverty and hardship, have made devils out of men by nature good and kind, and so poor digestion has led to murderous propensities. Vice and intemperance, coupled with poverty and hardship, have made devils out of men by nature good and kind, and so poor digestion has led to murderous propensities.

Few men would become cannibals in a land of plenty, but cases are common where men have eaten human flesh out of the high seas when death stared them in the face from starvation. Conditions are everything, and man is the slave of them all through life, because he is what they make him—whether good or evil, virtuous or immoral. We have in the United States more than half a million women leading lives of prostitution. Are they doing this from choice or necessity? There can be but one reply, for with the rarest of exceptions, no woman deliberately chooses such a life unless driven to it. Fate compels them to so live, and fate insures new victims daily in all large cities, where existence is for many an uncertain thing for thousands who sell their services in some department of labor. Our State penitentiaries contain over 100,000 human beings, known as convicts, and there they are awaiting their lives in degradation, despair and disappointment. Ask any of these victims of fatalism if they ever sought or desired such an existence as they are now compelled to endure. Not one of them will tell you they ever expected such a fate when starting out in life; for hope, that pleasant and plausible liar, predicts only the good and desirable things, and gives them in abundance to everybody. So when we see what happens in this world, where all who live wish and hope for the best that life can give, we are compelled to agree with Carlyle, that "It is not in man that walketh to direct his footsteps."

Our New Thought friends tell us that desire, concentration and earnest efforts will win success, and that mortal man can and does shape his own destiny. But the assertion is not true, for to assert that is an involuntary

thing; it comes to a man with power to compel him to act; and to secure contentment and peace of mind he strives to gratify this involuntary intruder. We had here in this city a man who began life as a brick-layer, but the desire took possession of him to be a preacher, and a preacher he became. Desire drove him into the pulpit; and he would have been driven in some other direction had the same had a different desire took possession of him; so you see how fate plays with a man's vocation, and compels him to be whatever he is. Now if one of our New Thought friends was correct in his assertion, all men would be happy, content and successful, for all men desire to be and work with that end in view, but fate comes along and drives them into all kinds of troubles and disappointments.

To some men, everything seems to come without effort, and wealth rolls in upon them, while others are held like a vise in the grip of poverty, and never leave enough at the close of life to meet their funeral expenses.

Did John D. Rockefeller seem when coal oil was struck about the time of our Civil War, that he would some day be the richest man in the world? No; and yet the forces of fate have made him such, and other men, once possessed of millions, have lost all, and been reduced to a condition of poverty.

We have had four great men in the history of this nation who were President of the United States, and they concentrated their minds and their efforts to attain the coveted position, and failed. I refer to Daniel Webster, Henry Clay, James K. Polk, and William Jennings Bryan. According to new thought ideas they should have succeeded, but they didn't. Such intellectual nonentities as Franklin Pierce and I. Rutherford B. Hayes got there without effort or expectation, and fate forced them to the front and over the heads of men better fitted by brains and ability to hold the office. So goes the world, and many men of latent ability and great ability lose it in obscurity because fate furnishes no events to draw them out and develop them. Take the case of General Grant, but for the Civil War he would have been a great man; but he had no more to do with shaping his career or destiny than had Bismarck of Germany, who was indirectly the cause of three great wars in which 80,000,000 men perished. Another instance of fate was that gigantic figure in history, Napoleon Bonaparte. For a time he bid fair to dominate as a military ruler all of Europe, and when in the height of his success he was referred to as the "little corporal," and so we might go on with individual cases for illustration; but let us now turn to nations and note how a strange fatality follows them under the law of change and impermanence. But what are you going to do about it? You are going to do nothing for you cannot, for what fate has decreed is inevitable. All governments, legislative, executive and judicial, are no exception, and therein is the fatal mistake, and causes their downfall. Legislation is bought and sold without a moral sense of wrong doing, and so it always will be while money is placed above manhood, and the greed of gain remains a national form of insanity. Wealth has always managed to control the masses until extremes produced a crisis, and the man who cherishes the hope it will ever be otherwise, is fanning a delusion. Ever since the enthronement of great corporations which followed our Civil War, clear and far-seeing men have fought with pen and tongue against growing evils, but not the slightest check has been placed on any of them, nor will there be, for capital controls legislation and to a great extent the public press, which in turn misleads and humbles the people. Capital wants laws that will increase its power and profits, and trusted agents go where the laws are made and buy what they want and by so doing capital always has an advantage over labor and can control it. Hence, you can no more prevent the concentration of wealth, than you can check the rotary movement of this old earth, and as that is the cause which insures the downfall of nations, history is bound to repeat itself as long as mortal man exists and plays his automatic part in the tragedy of

the Roman empire to get where we are today, and we are under the same curse of vanity and avarice that afflicted those people in the long ago; and in the money and condition in which we exist, and under which we are drifting to those conditions which Maesley foresaw and foretold. We are generating our own Huns and Vandals, as he declared would be the case. We are absolutely rotten politically, religiously and morally, and the only thing in life that society considers a success is money-getting.

The extremes in society are being widened daily. As Parton expressed it, wealth accumulates in heaps; and then follows the usual result. When Rome went down the great multitude of her people were landless and moneyless, so when Alaric the barbarian asked the plebeians why they did not defend the city, he got this reply: "We have nothing to defend." Thus are governments destroyed by concentrated wealth, for when the masses have nothing, they permit stronger physical forces to overthrow them, or do the work themselves. As Byron affirmed, history has but one page: first freedom and then glory; when that fails, wealth, avarice, corruption—barbarism. Over and over again this page has been written, and as our old friend Solomon expressed it, that which hath been is that which shall be. Whether you accept the fact or doubt it, you make no difference, future events in general way are decreed with absolute certainty, under the law of periodicity.

And the same thing occurs over and over again. But what are you going to do about it? You are going to do nothing for you cannot, for what fate has decreed is inevitable. All governments, legislative, executive and judicial, are no exception, and therein is the fatal mistake, and causes their downfall. Legislation is bought and sold without a moral sense of wrong doing, and so it always will be while money is placed above manhood, and the greed of gain remains a national form of insanity. Wealth has always managed to control the masses until extremes produced a crisis, and the man who cherishes the hope it will ever be otherwise, is fanning a delusion. Ever since the enthronement of great corporations which followed our Civil War, clear and far-seeing men have fought with pen and tongue against growing evils, but not the slightest check has been placed on any of them, nor will there be, for capital controls legislation and to a great extent the public press, which in turn misleads and humbles the people. Capital wants laws that will increase its power and profits, and trusted agents go where the laws are made and buy what they want and by so doing capital always has an advantage over labor and can control it. Hence, you can no more prevent the concentration of wealth, than you can check the rotary movement of this old earth, and as that is the cause which insures the downfall of nations, history is bound to repeat itself as long as mortal man exists and plays his automatic part in the tragedy of

life. These may not be considered cheerful thoughts or optimistic ones, but if you want the kind that accord with facts and realities, you cannot reject them. The words of Pope are as true today as they were in the 18th century: "Man never is, but always to be, blest," and hope still sings her old song as we look for the good time coming that never gets here. And now in conclusion: as we are forever confronted with this question: is there another state of consciousness following this one? what can he said for or against it from the fatalistic standpoint, Fatalism, which deals exclusively with facts, sees nothing to indicate a past existence and nothing on which to predicate a future one; so when mortal man seems to perish forever, with his material organization through which he attained consciousness, he probably does, and with the stopping of his air pump and the beating of his heart, there is little reason to doubt that he returns to the unconscious elements from which he sprang. But this is so much better than going to hell for all eternity, where Christianity consigns the great majority of human beings, that the pessimistic point of fatalism loses all importance. So as we continue the journey to the universal jumping-off place, let us say with the poet: "on with the dance; let joy be unconfined; for the man who gets to the front will be ahead of the man behind," and that seems to be what we are all trying to do in the policy of every civilized country on the face of the earth, to take the hindmost. Go where you will and fate lies back of all that has been, that is, and that will be; and before her decrees we bow because we must.

Why I Don't Go To Church.

We infidels are found a great deal of fault with by our Christian opponents because we don't go to church. I do not go to church because there is nothing in the religious service of the church that is attractive. The truth is this. It is in the air that Christianity is false; that the dogmas of the Christian Church have no foundation in nature or man; that the story of Jesus in the New Testament is too absurd and foolish for honest intelligence to read with approval; and that scripture has overthrown the fables of the old Testament. That there is nothing to show that man has ever fallen, or that he needs a Saviour; that miracles are lies; and that to pray is silly; that God and man love gold and money a great deal better, and that a general hypocrisy pervades society which is fostered by preaching of Christianity. I have read the history of the Bible and I know that this book is not what it is called by the Christian ministers. To say that the Bible is the word of God is too ridiculous to believe. A prayer to God has never been answered by Him, and for me to go to church and supporting an imposture. The church is not the place to receive intelligence. It's a dead place

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where we hear only the rattling of dry bones. The preaching is not practical and it's no wonder we stay away from church. The masses have been kept in ignorance and the infamous lie of hell has been the weapon which every priest and minister has held in his hand and with the other a sword and on his lips the curse of a savage God. Can any man who knows the truth, go to church and listen to a lie and feel edified? There is still another side that is against Christianity, and that is the scientific. Darwin understood the origin of man better than the writer of Genesis.

Humboldt was better acquainted with Geology than Moses, and Laplace with his telescope could see further into space than Joshua. Every church is a monument and around it twines the serpent of superstition on whose fangs is written the history of ignorance, superstition and fear; and these three constitute the trinity of the Christian religion. In the place of worship I would substitute the adoration of nature.

Let us understand the natural laws and solve the problems which are of far greater use to us than all the Christs you can cram into infinite space. It is knowledge of the world we live in, of ourselves and the things about us which we need. I would like to see the pulpit changed to a rostrum, adorned by learned teachers, and every church steeped made into an observatory. In place of the bell, a telescope; in place of the Bible, a book of science; in place of the Gospel hymn the melodies of cheerfulness; in place of the contribution box, a gift to every child, and instead of heaven and hell, a yearly pronounced the dry presumptions of ancient superstition, mankind would reach the intellectual plane where nature is our God, science the revealer, and knowledge the only Saviour.

E. B. TANNER.

THIS WORLD GOOD ENOUGH FOR HIM.

Rev. Dr. W. C. Biting, a St. Louis pastor, addressing an audience of university students at Ann Arbor, Michigan, on February 22, is reported to have said:

"The world is good enough for me. I do not want to go to a harp or wear a heavy crown of heaven. I had rather be here to day than be in heaven. It is not heaven to me, either to thump on gold and attend eternal prayer meetings. Most of those meetings have today are had enough."

But the cleric did not rest at that point. He continued as follows:

"Oh, how abominable are some of the hymns. Ragtime tunes and white-washedcoon songs are all they amount to."

Life bounded by an orthodox heaven and hell, with eternal pain singing on the one hand, and endless burnings on the other, no wonder he had rather stay in this country, even with the thermometer down to zero, where we found it a few mornings ago.

If the disgruntled Christian would familiarize himself with a spiritual heaven, such as was de-

scribed by our Brother Van Waters, in these columns two weeks ago, he would find a Paradise worth enjoying. That person who would not desire to spend an eternity with the Bible heroes and assassins, and Moses, Joshua, David and Solomon the latter with his 700 wives and 800 concubines, as constant companions, should be recommended for good sense.—Progressive Thinker, Chicago.

Up To Them.

After collection in a certain colored church in Georgia it was the custom of the minister to deposit the offerings in a box which he turned over to the sexton. The two would then hide the box, together with its contents in a place known only to themselves.

Despite these precautions, it was found that small sums of money were being regularly extracted. So one day there was a conference between the two. "Joseph," said the minister, sternly, "some one is taking the money from the box, and you know that no one has access to it but you and myself."

The sexton was unmoved. "Well minister," said he, "it's like this: If there's a deficiency, it's between you and me to make it up and say nothing about it."—Harper's.

Experience Not Necessary.

"I believe I'll open a dramatic school," said the seely-looking man.

"Why? You have never been on the stage, have you?" asked the preacher.

"No." "Then how do you expect to be able to teach people to act?" "It's simple enough. You're teaching people how to be angels, aren't you? Have you ever been in heaven?"—Chicago Record.

SHOOT BIBLE TALES.

(Continued from Page 1).

"It wasn't up to the modernist, to Spinoza and the rest, to prove that Moses did not write the Pentateuch," Doctor Sals observed humorously. "An old Jewish rabbi, Elu Ezra of the Twelfth Century, finished the fact, but was too afraid of the watchdogs of Zion to come out in the open with his discovery."

In conclusion, Doctor Sals remarked that already the barriers of artificiality and conventions are crumbling away toward the realization of the "universal religion."

DOG FENNEL IN THE ORIENT

by Charles Clinton Moore.

A young man the author had started out to walk through the Italy lands on foot. Teaching Paris he gave up the journey and returned home. He made the trip by rail and boat, about three years before his death. This book gives an account of what he saw and experienced in his travels. It is especially suitable for a present.

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